

SUNSHINE:
VIEWED FROM A MORAL POINT.

A Lecture Delivered by the Rev. A. A. Willits, D.D., at the First Baptist Church, Camden, New Jersey, Last Evening.

[SPECIAL REPORT FOR THE EVENING TELEGRAPH.]
The lecturer was introduced by Rev. D. Reese, who said:—"Ladies and gentlemen, I am happy to introduce to you one who, perhaps, is not a stranger to many of you, having formerly been the pastor of a church, for a number of years, in Philadelphia, and, I am happy to say, is soon to be installed as pastor of the West Arch Street Church, who will deliver a lecture on 'Sunshine.'"

Dr. Willits then came forward, and spoke substantially as follows:—

Ladies and Gentlemen:—I am afraid that my voice will present rather an unpleasant contrast to the melodious strains to which you have just listened. I find myself quite hoarse, and almost out of voice this evening. There is also very great danger also in announcing so dazzling a subject as "Sunshine." There is very great danger in giving so brilliant a title as that to a discourse or lecture—dangerous, unless the lecture at least should be a perfection of language, and not raise expectations in the minds of the audience which the orator may not be able to meet. Allow me, therefore, my dear friends, at the very outset, to make a frank and sincere confession to you, and put myself at once upon a fair understanding with you as to what my purpose and intention is to-night. I frankly confess to you that I do not propose to astonish you with eloquence, nor overwhelm you with learning. I have not come to you with my mental gun charged with words of learning and words of thundering sound, or to give you anything like an elaborate or ambitious preparation. I purpose to-night to address you upon the topic very intimately connected with your happiness; and to bring my discourse home to your business and to your labors, or, as Lord Bacon has expressed it, "to your daily lives;" and I purpose to address you in that simple language of the heart which everybody can readily understand. I am to speak to you, as you have heard, upon "Sunshine." Not upon physical or natural sunshine, although that would be far from an unpleasant and unprofitable theme. If I may judge from the specimen of the weather since I came to town yesterday, there is nothing that would be more welcome to you at this time than a little sunshine. I use the word "sunshine" because it is a pleasing word. I use it to-night in its metaphorical or figurative sense, but to drop the figure entirely, I mean simply to speak of that serene, cheerful, contented, benignant disposition which makes its possessors not only to find a tranquil happiness under all the varied circumstances of this changing life, but makes them to be in a most eminent degree the dispensers of happiness to all who come within the charmed circle of their beneficent ministrations. There are some people in the world whom you are always glad to see, who never come in inopportune, no matter what time of day or what kind of a day, whether it be washing-day or ironing-day, you are always happy when they visit you. Many people are outwardly pleasant, but in their hearts they are not. The disposition to be happy is not only the matchless adornment of its possessors, but it is the well-spring of their happiness, and of their influence over the happiness of others. Have you not often felt yourself, when basking in the rays of sunshine, blessed by the ministrations of one of these souls, like saying, "Well, the world does not know who are its greatest benefactors?" For who are the noisy men who have chiefly claimed its attention and challenged its admiration? what are they, after all, to these gentle and genial spirits who are placed in our midst as angels? These are the real benefactors of mankind, and you cannot tell the preciousness of their influence. Nor, on the other hand, can you, my friends, fully estimate the malign influence of the peevish, despairing disposition—dispositions that are never satisfied with anything, but continually long for things possessed by others. Who can tell the mischief such spirits do in the world? The men who commit robbery and strike the assassin's blow are of this spirit. They are led to ruin at large, although they are continually blighting the happiness of others. Speaking of happiness, did it ever occur to you how few people in this world ever find happiness? It cannot be possible to attain a perfect, unalloyed felicity; but surely there is such a thing as tranquil happiness to be obtained upon this planet. It would be derogatory to the character of that God whose nature and whose name is "love," to suppose that He had planted a desire of happiness in every human heart, and yet placed the means of its gratification entirely out of reach. Why do not all find it? It is our purpose to answer that question, as far as we may be able, in the brief time allotted to this discourse to-night. At any rate, to point out to you some of the reasons why people fail to find happiness, and to give you conclusions to the point. One great and comprehensible reason why so many people fail to find happiness is because they start out with this erroneous conception, they suppose that happiness is a thing dependent upon certain external circumstances, and until they can get these exactly adjusted aright, they think it is impossible to find happiness. This is a great mistake. It does not depend upon external circumstances at all, but it is absolutely and entirely dependent upon internal conditions and dispositions. The popular understanding of the etymology of the word "happiness" is that it is derived from "hap," which indicates "chance," and that happiness comes to us by some rare "hap." Now, I propose a new definition in the practical lexicon of our lives. At any rate, you and I shall understand "happiness" to be a word derived, indeed, from "hap," which signifies chance, but also from "ness," that signifies drawing good out of whatever "happens." I think a truly instructed and a rightly constituted mind will acquire that view. There is a great deal in acquiescence. Paul said, "I have learned to be content." There is a large class of people in this world who are unhappy because they possess an unmeasurable and malignant temper. It is utterly impossible for persons to be happy who have pride and envy. Some people are unhappy because they never find anything in this world quite good enough for them. They are miser-

able and morose because they imagine they do not possess as many of the good things of life as others. It is pride, envy, and jealousy that cause this unhappiness.

The speaker then referred to the case of a man mentioned in the Bible, who called his friends together, and told them of the good things he possessed, and exhibited to them an invitation from the Queen to a banquet prepared for the King. He was not satisfied with possessing all these, but envied a man who sat at the King's gate, in those days a post of honor. What a miserable donkey, to make himself and those around him wretched! I believe, from the comparison, I have done the donkey injustice, because I am quite sure the donkey would not have been guilty of such an exhibition. Job says of the donkey that he eats his grass and is satisfied, but not so with this miserable set of people. They possess many things, but are never satisfied. Our happiness in life, and our contribution to the happiness of others, depends not only upon the kind temper with which we go through life, but also very much upon the way in which we see. There is not such a great difference as many seem to think between the rich and the poor. Our fathers, in the Declaration of Independence, declared that "all men were created free and equal." They did not mean that all men were circumstantially equal. Some men at this present day try to make out that there is no truth in what those men wrote. They certainly make a great mistake, as if our fathers supposed, they would ever be stupid enough to imagine that all men were circumstantially equal. There is a great diversity in circumstances. What our fathers meant was that men were not circumstantially equal; they were substantially equal—they were men. Every condition has its own advantages and disadvantages. Some people always see things on the wrong side. If they could turn the blind eye from the disagreeable things and overlook them, and look at the pleasant things, how much pleasure a time they could have, and how much better it would be for them! I think it is Cowper who said that—"If I go into the garden in the summer time to seek snails and spiders, I shall be very likely to find them there; but if I go to seek flowers, I shall quite as likely return with a rose in my bosom." That is the way with happiness; if you desire it, you can find it. If you seek disagreeable and offensive things, or pleasing and pleasant things, you will find them. There is another class of persons who lead a miserable life. They are those who tell you they enjoy poor health. They tell about their neighbors who enjoy very poor health. It is a very mysterious enjoyment. I always admired the philosophy of an old colored man, who was a slave at the time. His master found him, on one bright morning in the spring-time, on the sunny side of the house blacking boots, his usual morning occupation; but singing away like a lark. "What, Caesar! what in the world makes you so merry this morning?" "Ah, ha! massa, I feel so good; it's so warm and comfortable." After indulging in some further remarks, his master asked him the question, "Why people were happy in the summer and not in the winter?" He gave the following reasons:—"In the summer, the weather is warm, the darkeys kind 'joys themselves and feels comfortable, so they just stretches themselves out—stretches themselves out day way—and day is determined to make a day of it; but, massa, in the winter time, when the weather's cold, the darkeys draws himself up, and is determined to do as little as he can." Caesar had the true philosophy of life, if he didn't have exactly the natural philosophy. He saw that it was the best way to make the most of the bright days, and make the most of the sunshine, and enjoy the blessings that God gives us to enjoy. There is a great deal in knowing how to enjoy what God has given us to enjoy. "Tell the rich," says Paul, "that it is God who hath given them these things; and a greater than Paul said, 'It is more blessed to give than to receive.' There are a great many people that seem to have no faculty for making the most of their condition in life. Some here may say: 'It is all very well for the speaker to talk about sunshine, and about looking at the good and on the bright side, but they forget that 'man, born of woman, is full of troubles.' No, my friends, I do not forget. I think your troubles may, in the first place, be imaginary troubles, in the second place magnified troubles, and in the third place real troubles. I think this is a fair classification. There is a large class of persons who are continually magnifying trouble. Then there is another class who magnify trouble. They make a great deal out of very little things. What you ought to do is to grasp all these troubles with a tight grasp, and then you will be all right. Did it ever occur to you why the Government paid a bounty for every codfish caught on the shores of New England? Is it because fish are scarce? No! But because the Government wanted to insure men to the hardships of life, and these Maine boys are sent out to battle with the waves, and learn to reef and steer in the storms, and when they grow up, then we have men who possess hearts of oak. We want to carry this sunshine not only in our hearts and in our spirits, but in our whole field of life, and especially through the field of our religion. I never talk sectarian religion. I give you in nothing I desire, it is a nutshell Christian. Let us let more sunshine into our religion, and a little more cheerfulness. We want a little more joyous and hopeful Christianity. We want to get the gloom out of it. The gloom is there, and it is there from our weakness. A great many good people—good because they are sincere—suppose piety, to be really genuine, must be endeavorous. They put on a long face, and suppose that to be piety. They make a great mistake. Some have told us the truth! I give you, in conclusion, the secret for securing happiness. It is not original, but if you will act in accordance with it, you cannot fail to enjoy that felicity which is possessed by not a few in this world—"If you would be happy, live to make others happy."

The speaker then related an anecdote of his little daughter. Her mother sent her on an errand, and gave her six cents to pay her fare in the omnibus, it being in the time when these were in vogue. Instead of riding, she walked and ran, and on her return purchased a small tin cup. This she placed alongside of the plate of her little brother, the baby then, and said nothing. We all sat down to the supper table, the blessing of God was asked, when the little boy fairly screamed for joy at the sight of the cup. The little girl then told her story, and you cannot imagine the happiness in that family circle originating from this little act of kindness. Truly there is truth in that passage of the Scripture which says:—"It is more blessed to give than to receive."

Some people save their wealth, that it may do good when they are dead. Don't you be so foolish to wait until you are dead to commence doing good, but begin now. It does not take near so much to make others happy as some people imagine. It is a home work. There is but one little spot to be continually looked after, and that is a little spot called

the heart, and it is right in your bosom. I told you I would bring this home to your business and your bosom before I got through. Make the heart right and the man is right; make the heart right and the woman is right; make the heart right and the little child is right; make the man, woman, and child right, and then the home is right; make the home right and then the neighborhood is right, and the town and the village are right, and the city is right; make the town, village, and city right and the States are right; make the States right and the nation is right; make the nation right and the world is right, and we are all right. Good night!

THE ENGLISH DERBY.

"DERBY DAY"—THE GREAT RACE AT DERBY—THE GRAND STAND—TWO HUNDRED AND FIFTY THOUSAND PERSONS ON THE GROUNDS—HERALD WINNER OF THE DERBY—THE JOCKEY COME IN A SNOW STORM—THE BETTING BOOMS AND TRAINING GROUNDS BEFORE THE "EVENT," ETC.
ERSON COURSE, May 22.—The "Derby Day" has just terminated. In the matters of assembling scenes on the "great day," the English Derby is a spectacle of unrivaled interest. It is a snow storm—the betting booms and training grounds before the "event," etc. The "Derby Day" has just terminated. In the matters of assembling scenes on the "great day," the English Derby is a spectacle of unrivaled interest. It is a snow storm—the betting booms and training grounds before the "event," etc.

London was awake by daybreak to-day, and the "city" had its breakfast soon afterwards. The morning was cloudy, and the weather inclined to rain. A heavy shower of rain fell during the forenoon, but notwithstanding the aspect of the road to the Surrey Downs was crowded with vehicles of every description, from the royal "drag" and aristocratic "four-in-hand" down to the commonest of the wagon and sheep cart, the spectators "wooled" along to the fort, each happy in his own particular sphere, and everybody bent on enjoyment.

There were over two hundred and fifty thousand persons, hailing from the four corners of the world besides, assembled on the Course. The Prince of Wales and Prince Alfred represented royalty on the grand stand, which was covered in addition a goodly sprinkling of the nobility of England.

All the sporting men, all the "whealers," and I believe, a great many of the blockheads of Great Britain, were present. There were five races. Thirty horses, out of perhaps two hundred entered from the owners of the bets, ran for the Derby stakes, which are valued at forty thousand dollars in gold. There were five false starts, heavy showers of rain falling at the critical moments and in the intervals.

When the horses were brought up for the sixth time the sun shone out gloriously, and the start finally made a very brilliant scene. The race was splendid, the running excellent, and in good time. All the favorite horses were beaten.

Hermion won by half a length, coming in at the last stretch to the winning post like an arrow to the mark amidst vociferous cheering. A snow storm prevailed at the moment of victory.

Markens came in second, and Vanban—a very great favorite, being the winner of the two thousand guineas—third. The betting was very active, but cannot be called variable, during a fortnight. Vanban was in great favor at all the sporting centres. The horses may be fairly averaged as follows. On the Ascot Course, the other day, after the last race, the Derby was off and on, thus:—

1 to 100 Vanban (off) 10 to 1
2 to 100 Hermion (off) 10 to 1
3 to 100 Markens (off) 10 to 1
4 to 100 Vanamburg (off) 10 to 1
5 to 100 Vanamburg (off) 10 to 1
6 to 100 Vanamburg (off) 10 to 1
7 to 100 Vanamburg (off) 10 to 1
8 to 100 Vanamburg (off) 10 to 1
9 to 100 Vanamburg (off) 10 to 1
10 to 100 Vanamburg (off) 10 to 1

In the London West End betting houses a few days after the Derby was the only event looked upon. Vanban, however, was the favorite, and 2 to 1 was accepted to 200 in one hand, besides smaller investments at the same price. Nothing else was heard of since the Derby was frequently quoted after 100 to 6 (taken once to 100), while 2 to 1 would have been accepted kindly applied kindly applied kindly applied.

The Derby horses were trained this season at Newmarket, Malton, Richmond, Stockbridge, Middleham, Finsbury, Cambridge, Herts, Bedford, and Isley. Each of the stables had one or more "celebrities"—Lord Lyon, the winner of the Derby last year, taking his gallop at Isley.

Treasure Trove, Knight of St. Michael, Applecross, the Lion, and Viscount, were kept in fine condition at Malton. At Richmond, Flaudit was in active exercise, centering mostly with Rose and Violet for a mile.

Lord Lyon and Achievement were at Isley, with others. The two first did not do any very great amount of work after their return from the first spring gathering at headquarters. They cantered heavily, and then they were sent to a splendid mile and a half gallop, Achievement moving with grace and great freedom.

After such care and preparation of the stock, it is not at all wonderful that the Derby was a fine affair, as it really was.

The more recent winners of the Derby are:—Gladiator, 1865; Lord Lyon, 1866; Hermion, 1867.

SPORTING.

THE CHAMPIONSHIP SCULLING MATCH AT PITTSBURGH.—THE RACE DECIDED IN FAVOR OF PITTSBURGH. May 22.—The judges and referees of the championship sculling match between Brown and Hamilton yesterday, were together four hours last night, talking the matter over, and deciding upon "four" in the race, which induced Hamilton to withdraw half a mile from home. The four judges, the referee and Hamilton, were present, Brown having left for the East. Hamilton's judges claimed the race, alleging that Hamilton had been at the glass house, where the last "four" was claimed. It was stated that Hamilton made an attempt to pass Brown, the latter would cross him as to render it impossible. After the turning Brown continued to press on, and the Hamilton's rowers, in the glass house, when the latter endeavored to back water and clear himself.

The Brown was prevented by also backing and striking Hamilton's boat with his, when the "four" was called. The testimony for Brown was that Hamilton ran his boat upon the stern of the Portlander's before going a quarter of a mile, and again shortly after turning. The testimony for Hamilton was that he was called to a perversion of the truth! I give you, in conclusion, the secret for securing happiness. It is not original, but if you will act in accordance with it, you cannot fail to enjoy that felicity which is possessed by not a few in this world—"If you would be happy, live to make others happy."

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